for Moderator, H. R. Holsinger; Assistant Moderator, P. J. Brown; Secretary, H. F. Hixson.

The program of the convention was then entered upon as follows:

Music—Hymn No. 270, Brethren's Hymnody.
Address of Welcome, R. F. Mallott,
Response, P. J. Brown, H. R. Holsinger.
Music—No. 206,
Essay—Teacher's Qualifications,
Miss KATE YOST.
Music—No. 276.
Address—Our Privileges and Duties,
H. F. HIXSON, E. L. YODER, P. J. BROWN.

The following committee on Queries was appointed:

E. L. Yoder, Josiah Keim, Sarah Keim.

Music—No. 246.

The benediction was then pronounced, which closed the evening session.

SATURDAY—9 O'CLOCK SESSION.

The Convention was called to order, followed by singing No. 198.

Prayer by E. L. Yoder.

A Scripture lesson was then read by H. R. Holsinger.

Music—Hymn No. 42.
Addresses—Objects of Sunday School Conventions,
E. L. YODER, ISAAC KILHEFNER,
J. C. KEIM. LOTTIE HOLSINGER.
Music—Hymn No. 263.
Addresses—Who should be Sabbath School Workers and Why?
H. R. HOLSINGER, ISAAC KILHEFNER,
Mrs. J. C. KEIM, KATE YOST, ISAAC ROSS.
Music—Hymn 271.
Address—The duties of the Superintendent,
A. L. GARBER.

Query Box.

A number of very interesting queries were discussed, but we were not able to secure them.

The following committee was appointed on permanent organization, to report before the close of the convention: P. J. Brown, E. L. Yoder, A. L. Garber.

The following committee on resolutions was also appointed: Isaac Kilhefner, Isaac Ross, William Keefer.

Music—Hymn 225.

Adjourned.

AFTERNOON SESSION.—2 O'CLOCK.

Music—Hymn 40.
Addresses—Moral and Religious Education.
H. F. HIXSON, P. J. BROWN.
Music—Hymn 281.
RESPONSIVE ESSAY—What shall the harvest be? MARY MYERS, LOTTIE HOLSINGER.
Music—Hymn 248.
Addresses—How to make Sunday School work a success,
WM. KEEFER, H. R. HOLSINGER.
Music—Hymn 254.
Addresses—Hopes of Sunday School workers.
ISAAC KILHEFNER, H. F. HIXSON.
Quartette—Hymn 317.

A collection was then taken to defray the necessary expenses.

Music—Hymn 249.

The committee on organization then made the following report: We recommend that the organization be known as the Brethren's Sunday School Convention of Northern Ohio.

We nominate as officers for this organization as follows: Moderator, H. F. Hixson; Assistant Moderator, Josiah Keim; Secretary, A. L. Garber; Treasurer, D. J. Miller.

Executive Committee: E. L. Yoder, P. J. Brown, B. F. Swinehart, R. F. Mallott, Isaac Ross.

The report was duly adopted. The former treasurer then reported $6.25 of funds remaining on hand.

The Secretary Elect was ordered to procure a Secretary's book.

The Committee on Resolutions reported as follows:

Resolved, That this Convention returns its thanks to the Moderator for the able and efficient manner in which he has presided over the meeting.

SECOND; That this convention return its thanks to those who were named on the program and others who took part in the work of the Convention for their earnest efforts to make the meeting pleasant.

THIRD; That this Convention extends its thanks to the brethren and citizens of North Liberty for their hospitality in entertaining and caring for those attending the Convention.

Adopted.

On the request of P. J. Brown it was agreed that the next convention should be held at Fairhaven church.

On motion it was agreed to drop the discussion of queries as it was growing late.

Devotional exercises.
Music—Hymn 273.
Benediction.
Adjournment.

H. F. HIXSON, Secretary.

To Brother B. L. Gordon.

And the Brethren at Burlington, Ind., Greeting:

In answer to your question as to where I am, I will say: I have been at home most of the time since the first of April, and tried to work a little. I made a trip to Pennsylvania after I was with you; but you no doubt, read a report of it. What I wish to tell you about more especially, just now, is that "Surprise." And I will say just confidentially that it is my firm conviction that when a lot of people will conspire against a man, and get his wife to assist them, they will succeed, no matter how wide awake he may he; even Sampson lost his locks in that way.

On the 17th of May, in the morning, while I was looking for caterpillars' nests in the orchard, and admiring the rich and beautiful bloom on the trees, I noticed a two-horse carriage, bearing two gentlemen and two ladies, coming to a halt in front of the house. So I went to see whether anything in the dental line was wanted; but the pleasant countenances they bore soon convinced me that there was no toothache in that crowd, which proved to be brethren Henry Homan and John Wood and their better-halves, from the Homerville church, in Medina county. They said they thought they would come and see us, which of course was very natural, and we thought this was all there was of it. Presently brother D. B. Good drove up, and from his movements I saw that he too would have his horse put up, and I began to think there was something unusual at hand. In a short time quite a number came from all points of the compass—even brother Holsinger and sister Lottie put in an appearance. Elders Jacobs, Keefer, Yoder, and time would fail us to mention who else, to the number of sixty-five or seventy, bringing with them well-filled baskets of good things, and we just surrendered at discretion. Sister Homan, we think, is largely responsible for it all. She soon organized a table-setting party, and in a short time dinner was announced; and—well—we sat down and ate. To describe the many good things would be useless to attempt. After dinner they called us into the room, and they sang, and talked, and prayed, and some wept tears of joy. And to crown it all they made us a very nice and timely present, of which brother Holsinger has already spoken. We felt that we were entirely unworthy of so much kindness; we could not tell our feelings. Long and wearisome has been our ministerial work. We received many marks of approbation. We sometimes thought some of the brethren failed to appreciate the weight that rests on the minister's shoulders; but this last evidence of the good wishes and feelings of appreciation on the part of those we have in great weakness tried to minister to, dispelled all the blues we had, and opened a ray of sunlight that we hope will continue to shine unto the perfect day. We felt to thank God and take courage, and although surprised we feel the stronger for believing that we have the sympathies of the dear brethren and sisters in a very substantial manner. God bless all our brethren, and bless the good cause which is his own. Yours in great haste.

P. J. BROWN.

Congress, Ohio.

TRUTH.

"Lord who shall abide in thy tabernacle? He that speaketh the truth in his heart. Thy word is truth." John 17: 17; Psalms 15: 1.

Truth, glorious truth of heavenly birth and fair,
In simple majesty arrayed, is there.
We behold the faithful mirror clear
Where all things open, as the light appear:
Truth is the image of our God above,
That shines reflected in his sea of love.
All hail blessed truth, thou daughter of the skies,
Reign thou on earth, and bid earth's suns arise;
Bid virtue lead and justice hold the scale,
For thou art mighty and wilt soon prevail.

Truth presents everything just as it is. From thence we derive the principles which regulate our conduct; the source of unadulterated truth to mankind. Truth is seen trampling a mask beneath our feet; it is the mask of hypocrisy, which we reject with scorn, as being utterly at varience with our principles and feelings.

Truth in an evangelical sense is all important; it will give character to an individual, more than all other qualities put together. It is of itself a rich inheritance, of more worth than mines of silver and gold. It is more ennobling than the highest titles conferred by princes. Everybody loves to be respected, but an individual to be loved and respected must be known. He only can be known who speaks the truth in his life. We may guess at others but we do not know; we cannot respect them, for like pirates they oftentimes sail under false colors. "Nothing is beautiful except truth," is a maxim of the French. Although it has been most deplorably neglected, nevertheless the sentiment is correct. Truth is glorious wherever found; Jesus who is "the truth, is the altogether lovely and the fairest among ten thousand," but truth is essential to happiness, both in this world and also in the next, for what man is he that desireth life and loveth many days that he may see good? "Keep thy tongue from evil, and thy lips from speaking guile." "Lord who shall dwell in thy holy hill, he that speaketh the truth.

It is related of Cyrus, that when asked what was the first thing he learned, he replied to tell the truth. Cyrus must have been very fortunate in having such good instructors.

In the days of Daniel (as the tradition says) the wise men were ordered by the king to declare what was the strongest thing on earth. Each man brought in his answers. One said wine was the strongest; another mentioned woman; Daniel declared that truth was the most powerful, which answer pleased the king and the palm of victory was decreed to Daniel.

"Seize then on truth where e'er 'tis found,
Among your friends, among your foes.
On Christian or on heathen ground,
The plant's divine where'er it grows."

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man."—Prov. 3: 3. "The lip of truth shall be established forever; but a lying tongue is but for a moment."—Prov. 12: 12. "Buy the truth and sell it not."—Prov. 22: 23. "Lie not against the truth."—James 3:2. "Speak ye every man the truth to his neighbor; execute the judgment of truth."—Zech. 8: 16.

"Firm as a rock God's truth must stand
When rolling years shall cease to move."

SISTER CRICK.

College Notes.

Ashland College has lived through another year and the most critical, unprejudiced observer fails to see the indications of its speedy demise, which was so fondly predicted by its opponents. The commencement season was ushered in by the Annual Sermon on Sunday afternoon, June 1st, by Elder H. R. Holsinger. At the request of the students brother Holsinger will publish the sermon, so it is not necessary to notice it farther.

The week following was taken up in examing the different classess.

On Monday night the Pierian and Dallas Literary Societies gave their annual entertainment. The names of the performers were given in a previous issue. A few cases of nervousness marred, to some extent, the effect of the entertainment as a whole, but most of the exercises were excellent.

On Tuesday evening the juniors presented their final orations for the year. The efforts were all good; to attempt to specify would be but to give a continued "Well done," so I forbear; but must say that too much praise cannot be given to Prof. R. C. Ward for his rendition of Melnotte's Grand Concert, Il Trovatore, a piano duett in which he was ably seconded by Miss Julia Carr. Ashland *Times* please notice.

As to the comparative financial standing of the school, the auditor reports the following:

Total receipts for tuition,	1882–83,	$2126.08
" " " "	1883–84,	2204.35
Expenditures	1882–83,	5480.00
"	1883–84,	2818.50

These figures of course, refer to the school proper and not to the debts of the College, and I wish it distinctly understood that there has been no particular change since the petition was sent to the Dayton Convention, and I would say farther that there is no reason why the debt should not be paid except that the Brethren are not sufficiently interested in the work. As has been before stated in this column it is unreasonable to suppose that a few brethren will go on and support the school at their own expense, when they know that they can not possibly gain anything from the school if it should be ever so prosperous. The Mt. Morris brethren undertook to sell their school building when all that was necessary to secure a dividend on their investment was to make the school a paying institution; but whatever dividend Ashland college pays it will pass to the benefit of the school and not into the hands of the donators.

REPORTER.

From the Field.

Our visit to the city of Lawrence was an enjoyable one. We arrived on the evening of May 19th, and found that one of those bad fellows, of whom a certain elder of Indiana writes, "I know them to be evil designing men and left the church only because they could not have their own way," had reached the place and opened up his battery on Saturday evening, the 17th inst. Brother Bauman and I contiuued the meetings until the evening of the 26th, with good attendance and pleasant results. An organization was effected on the 27th, of which you have already received a full report. Here is a field for some of our ministering brethren who desire a location and pastoral work. A live, energetic brother is needed here, and if an efficient man, would receive substantial encouragement from the church. We found our esteemed friend and brother, E. J. Worst, formerly of Ashland City church, Ohio, driving a good business, and enjoying good health. In this family we felt at home indeed, for they are of the "true and tried," being among the first victims of the eldercraft of Northeastern Ohio under mandatory rulings.

Brother Worst is the clerk of the organization at Lawrence, and will answer any correspondence relative to church matters at that place. The outlook is good at Lawrence, though a little annual meeting committee work is much needed for a rapid growth. But we seriously doubt whether there is enough conscience in the German Baptist concern to establish any definite policy. Lack of moral courage has stayed evil doers among the craft in Southern Kansas, and the creed is violated with impunity. Hats, feathers. ruffles, bangs, &c, are no longer church offenses, and even the champion of the southwest, I am credibly informed, can worship with the abominable organ in a Presbyterian church.

A. J. HIXSON.

Montana City, Kans.

Announcements.

A Lovefeast at the meeting house, by the Brethren of the Maple Grove congregation, Norton county, Kansas, June 14th, 1884. We solicit especially ministerial aid on this occasion. All members in good standing are heartily invited; come and worship with us all who can. M. LICHTY.

Rockwell City, Kansas.

Please announce through the EVANGELIST, that the Brethren of Masontown and the Grove congregation expect to hold communion services at the latter place, on June 21st and 22nd. An invitation is extended to all, and especially to ministering brethren.

J. H. THOMPSON.

Masontown, Pa.

There will be a communion in the George's Creek congregation, June 21 and 22, at the Grove, situated four miles south of Uniontown. A cordial invitation is given to all, Those coming by rail will be met at Uniontown, on Friday at noon, and conveyed to place of meeting, by informing the undersigned in time. J. B. MOSER.

Uniontown, Fayette Co., Pa., Box 332.

From Sherwood, Ohio.

EDITOR EVANGELIST: We write you that we, a few in number, organized and have qualified by electing our church officers, and will be styled in the future as the Dry Creek church, in Defiance county, Ohio. We meet for worship in our private or dwelling houses and school houses; having been deprived of our church, we have to go from house to house to worship. Brother Isaac Stockman is our local minister. He is very zealous; labors nearly all the time in the ministry, and is making many friends and is having great success. On Sabbath, the 17th of this month, there were four added to our number by baptism, and on Saturday of the same week one more was added. The indications are that more will come soon. We will have a love feast soon. We do not know the time or month as yet; will write again soon and give notice of the month and time of holding same. Your brother in Christ.

JOHN HUFF.

Sherwood, Pa.

What They Say.

Bell Postoffice, Norton county, Kansas, has been taken up, and all mail for parties at Bell, should hereafter be addressed to Rockwell City, Norton county, Kansas.

M. LICHTY.

Died.

MILLER: Of paralysis. SISTER BARBARA MILLER, near Somerset, Pa., aged 69 years, 10 months and 6 days. Interment in the new cemetery at Somerset, on 22nd of May.

The deceased was the wife of Elder T. D. Miller, the mother of seven sons and four daughters, fifty-six grandchildren, and one great grand child, who are scattered all over the Union. Of the family all are living but one son, who preceded her twenty-two years on the very same day; his remains resting by the side of his mother.

She had strong faith in her Redeemer, and was a faithful and consistent member of the Brethren church for nearly fifty years. Her constant desire was that the Brethren should let each other alone in their opinions on non-essentials, so as to have union.

Nearly four years ago she had a severe stroke of paralysis which ended her active and busy life, and left her a helpless invalid, almost speechless. With great Christian fortitude and quiet resignation she bore her great bodily affliction; yet, often when viewing from her window the transfer of remains of some one young in life, to the beautiful new cemetery on the hill, she would manage to say "Why could not that have been me instead." Just as the earth was fairly putting on her spring verdure, and all nature seemed to sound at the praise of her own loveliness the second, last and fatal stroke came as a summons from the Eternal in answer to her oft-repeated prayer. E. S. M.

(*Gospel Messenger and Vindicator please copy.*)